

the Alliance Witness

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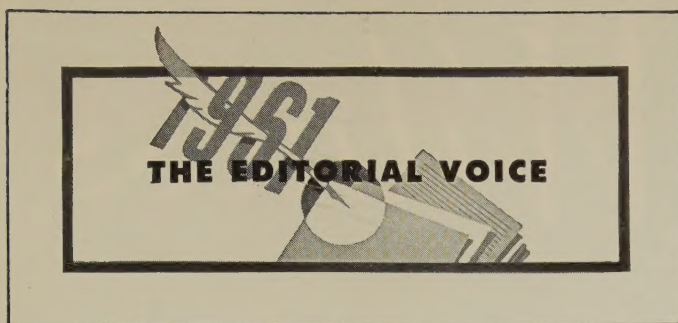
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MARKS OF THE SPIRITUAL MAN

The concept of spirituality varies among different Christian groups. In some circles the highly vocal person who talks religion continually is thought to be very spiritual; others accept noisy exuberance as a mark of spirituality, and in some churches the man who prays first, longest and loudest gets a reputation for being the most spiritual man in the assembly.

Now a vigorous testimony, frequent prayers and loud praise may be entirely consistent with spirituality, but it is important that we understand that they do not in themselves constitute it nor prove that it is present.

True spirituality manifests itself in certain dominant desires. These are ever-present, deep-settled wants sufficiently powerful to motivate and control the life. For convenience let me number them, though I make no effort to decide the order of their importance.

1. First is the desire to be holy rather than happy. The yearning after happiness found so widely among Christians professing a superior degree of sanctity is sufficient proof that such sanctity is not indeed present. The truly spiritual man knows that God will give abundance of joy in His own time, after we have become able to receive it without injury to our souls, but he does not demand it at once. John Wesley said of the members of one of the early Methodist societies that he doubted that they had been made perfect in love because they came to church to enjoy religion instead of to learn how they could become holy.

2. A man may be considered spiritual when he wants to see the honor of God advanced through his life even if it means that he himself must suffer temporary dishonor or loss.

Such a man prays, "Hallowed be Thy name," and silently adds, "at any cost to me, Lord." He lives for God's honor by a kind of spiritual reflex. Every choice involving the glory of God is for him already made before it presents itself. He does not need to debate the matter with his own heart; there is nothing to debate. The glory of God is necessary to him; he gasps for it as a suffocating man gasps for air.

3. The spiritual man wants to carry his cross. Many Christians accept adversity or tribulation with a sigh and call it their cross, forgetting that such things come alike to saint and sinner.

The cross is that extra adversity that comes to us as a

result of our obedience to Christ. This cross is not forced upon us; we voluntarily take it up with full knowledge of the consequences. We choose to obey Christ and by so doing choose to carry the cross.

Carrying a cross means to be attached to the Person of Christ, committed to the Lordship of Christ and obedient to the commandments of Christ. The man who is so attached, so committed, so obedient is a spiritual man.

4. Again, a Christian is spiritual when he sees everything from God's viewpoint. The ability to weigh all things in the divine scale and place the same value upon them as God does is the mark of a Spirit-filled life.

God looks *at* and *through* at the same time. His gaze does not rest on the surface but penetrates to the true meaning of things. The carnal Christian looks at an object or a situation, but because he does not see through it he is elated or cast down by what he sees. The spiritual man is able to look through things as God looks and think of them as God thinks. He insists on seeing all things as God sees them even if it humbles him and exposes his ignorance to the point of real pain.

5. Another desire of the spiritual man is to die right rather than to live wrong. A sure mark of the mature man of God is his nonchalance about living. The earth-loving, body-conscious Christian looks upon death with numb terror in his heart; but as he goes on to live in the Spirit he becomes increasingly indifferent to the number of his years here below, but increasingly careful of the kind of life he lives while he is here. He will not purchase a few extra days of life at the cost of compromise or failure. He wants most of all to be right, and he is happy to let God decide how long he shall live. He knows that he can afford to die, now that he is in Christ, but he knows that he cannot afford to do wrong, and this knowledge becomes a gyroscope to stabilize his thinking and his acting.

6. The desire to see others advance at his expense is another mark of the spiritual man. He wants to see other Christians above him and is happy when they are promoted and he is overlooked. There is no envy in his heart; when his brethren are honored he is pleased because such is the will of God and that will is his earthly heaven. If God is pleased, he is pleased for that reason, and if it pleases God to exalt another above him he is content to have it so.

7. The spiritual man habitually makes eternity-judgments instead of time-judgments. By faith he rises above the tug of earth and the flow of time and learns to think and feel as one who has already left the world and gone to join the innumerable company of angels and the general assembly and church of the First-born which are written in heaven. Such a man would rather be useful than famous and would rather serve than be served.

And all this must be by the operation of the Holy Spirit within him. No man can become spiritual by himself. Only the free Spirit can make a man spiritual.

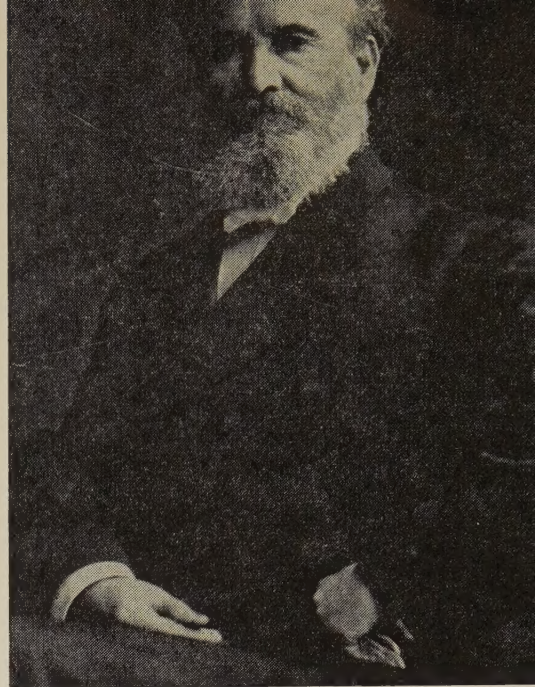
● *There is never any peace for those who resist God.*—FÉNELON.

Our circumstances are opportunities for us to exhibit the life of our Master to a world that can see Him only through us

Shimei's Curse

By A. B. SIMPSON

Founder, The Christian and Missionary Alliance



BEHOLD, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. . . . And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day" (2 Sam. 16:5, 11, 12).

It is one thing to bear the cool treachery of such a son as Absalom. It is another thing, and in some respects a little harder, to endure the taunts and scoffs of a creature like Shimei. There is a sense in which the bite of a sand fly is more annoying than the artillery of a battalion.

The curse of the wicked primarily is the curse of the devil. This is his peculiar business. His very name means "accuser." It is natural for him to throw stones, hurl epithets and utter curses. This alone should arm us against his arrows. When we know they come from him we need not greatly mind them, as they are almost certain to be unjust, and in the end, harmless. The spirit of fault-finding, sarcasm, criticism and calumny are all satanic, and everyone who indulges in them is voluntarily wearing the devil's livery.

It was doubly hard for David because Shimei took advantage of the darkest hour of his life. It was mean and cowardly. If ever there was a time when men should have looked in respectful silence upon so great a sorrow, it was in the hour when a

man's own child was seeking his life. But the cowardly Shimei chose that time to strike his defenseless king and add sharpness to the wound which was already stinging him to death.

Worse than Shimei's accusations, David's own sensitive conscience was doubtlessly chastening him. At such a time the curse of the wicked seems to the sensitive and morbid conscience like the very voice of divine judgment, and the great accuser loves to play the part of a divine messenger and torture us with his reproaches and forebodings.

But David saw God above the devil and the devil's miserable instrument. "The Lord hath bidden him," he said, "let him curse." This is the highest ground that faith can take in the trying hour. When Joseph (Gen. 45:5) looked back over his distressing experience he said, "God did send me before you to preserve life." When we look over the devil's head and see our blessed Master we can endure anything that He may permit. God does allow the wicked to assail us and the devil to tempt us. Sometimes it is to teach us deep spiritual lessons. Sometimes it is to make manifest their wickedness and allow them to fill their cup of judgment. Sometimes it is to glorify Christ by our example of patience and gentleness.

David considered Shimei's cursing a petty trial compared with Absalom's crime. "My own son," he said, "is seeking my life; why should I be unduly tried by this trifling nettle that seeks to sting my hand?" Nearly all our troubles would become trifling and seem unworthy of our notice if we looked above them to the greater

issues of life. At the very time that we are fretting over some petty wrong there is a graver issue pending that needs our whole attention; perhaps some child or friend is in great temptation, danger or sin; perhaps some great peril is threatening our life and work; perhaps there is some duty that we may neglect if we pursue this miserable side issue. The very crown of our eternal future may be risked while we let the devil cause us to think about our reputation, our rights or the punishment of some petty slanderer whom we might better leave to God.

A minister of the gospel, with whom I was acquainted, spent years of his life hunting down petty adversaries and following up contemptible assaults upon his character, while his work suffered continued distraction and finally destruction. He came out in the end as a man comes out who undertakes to fight all the dogs in the street. He may succeed in defeating the dogs, but he will bear away scratches to last him a lifetime and find he has lost his time in the bargain.

That was wise advice that Abraham Lincoln gave to his son. "My boy," he said, "men will tell you to be slow to quarrel but when you do to make your quarrel so strong that you will not need to quarrel again, for your enemy will respect you for life. My boy, do not take their ad-



This article was first published about 1897. It was sent to us by Mrs. John H. Cable, of Chicago, who found it among her papers.

vice. My counsel is, never quarrel. Even if you succeed in your contest you make an enemy and you lose more than you gain." Let us be so occupied with the great issues of life that we shall pass by all these trifling things, and with a wide estimate of life's real values shut our eyes to the devil's side shows and treat him and his emissaries with that which he least can stand, silent contempt.

David refused to avenge himself. He would not allow Abishai to cut off Shimei's head as he easily might have done, but he left his cause unvindicated and committed his case to the hands of his faithful Creator, as we are commanded likewise to do.

Better still, he even took Shimei's curses as the promise of blessing and said with deep ingenuity and lofty faith, "It may be that the . . . Lord will requite me good for his cursing." That is a fine view to take of the devil's unkindness, to ask the Lord to enter a credit in our account and balance the books with a blessing for us in consideration of his curse.

God does requite His children for the devil's cruel blows. He gives them grace and strength through the trial and He makes up to them every blow by His loving-kindness and His faithful providences. A dear friend once remarked to me, respecting a child of God who had met with a terrible affliction and borne it with heavenly patience, "It seemed to me

that ever afterward her God was trying to make up to her by His goodness for the sorrow she had borne."

And so God does make up to us now. "As one whom his mother comforteth, so will I comfort you." And by and by we shall find in the revelation yonder a chain of gold for every chain of iron Satan forged, a crown of glory for every curse, teardrops transformed to diamonds and thorns and thistles blooming as myrtles in the paradise of God. So when the devil rages, scolds, strikes and blasphemes let us calmly look up and say, "Lord, remember his wrong and give me judgment against my adversary."

David was vindicated. His trial at length passed away, the sunshine came again, the rebellion was suppressed, the king was restored and the millions of Israel came to pay their homage at his feet. Shimei found himself in the cold minority, an object of contempt and helplessness, obliged even to plead for his own worthless life.

Nay, more. The punishment that he so well deserved came at last upon him through his own folly and recklessness. David never lifted his hand to touch him; but when Solomon came to the throne he called him to account for his former wickedness, yet gave him a chance for his life and promised him perfect immunity while he remained in his own house in Jerusalem. But Shimei broke his parole, disregarded his solemn covenant, and one day on a trifling pretext he left the safeguard of his home and returned to find himself condemned by his own folly to the execution that had waited so long for his wicked old head.

If we leave our enemies in the hands of God they will bring upon themselves the judgment that we would avert from them if we could. Could we only see the sorrow and ruin that await many of those who have often wronged and tried us we would weep with compassion and kneel at their feet and implore them to save themselves from retribution and ruin. There are laws of inexorable consequence by which the bitter word and the unjust act come back in the end and strike our own head with all the accumulated force they have gathered on their way. These things can afford to wait, but the issue is as certain as the eternal laws

O How the Thought of God Attracts

*O how the thought of God attracts
And draws the heart from earth,
And sickens it of passing shows
And dissipating mirth!*

*'Tis not enough to save our souls
To shun the eternal fires;
The thought of God will rouse the heart
To more sublime desires.*

*O utter but the name of God
Down in your heart of hearts,
And see how from the world at once
All tempting light departs!*

*A trusting heart, a yearning eye,
Can win their way above;
If mountains can be moved by faith,
Is there less power in love?*

—FREDERICK W. FABER.

of God. "It shall be done to thee as thou hast done" is the principle that has been inscribed on every page of human history and stands blazing on the records of God's providences and the pillars of the great judgment throne.

David got his blessing as well as Shimei his curse. The best of it was not the deliverance of David from the calamities that Shimei prophesied, but the fact that this little chapter could be written with its beautiful example of meekness, Christlikeness and heavenly patience. It gave David an opportunity to be a truer type of Christ and to leave in the galleries of eternity a portrait which was worth it all.

This is the greatest meaning of life. Our situations come to us not so much that we may get out of them or get into them, but that they may furnish occasions for us to exemplify the Christian spirit. Like the dummies in the shop windows that are there to hold the various wares and robes that are for sale, so we are called to show forth the excellencies of Christ before a careless world. Our various circumstances come to us in the providences of God as opportunities for us to exhibit the life of our Master to a world that can see Him only through us.

When circumstances smile upon us we are to exhibit the spirit of humble gratitude and unselfish joy. When sorrow comes we are to show a spirit of patience and trust. When others revile and wrong us, we are to exhibit the character which David displayed under the circumstances of our text. Everything is to be looked

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Three Sacred Words

"You speak a universal language when you rightly use AMEN! HALLELUJAH! SELAH!" "Get hold of these great words and you deepen the channels of blessing."

By JOHN A. BAZART

THAT which is set aside exclusively for God is sacred. These Bible words are sacred because they are reserved for use in addressing God. They have been transliterated to be used in many languages; therefore the sounds remain practically unchanged. Because of their frequent use the significance and importance of these words may be underestimated.

What meanings for the spiritual life are to be found within these devotional words? Were a person to grasp their full import and pronounce a grand *amen*, a glorious *hallelujah* and a spirit-searching *selah*, it may be that heaven and earth would ring with the glory of the sound.

In Hebrew literature there are many treatises on the right method and the consequent bliss of properly pronouncing the word *amen*. Our concern should not be, however, with the form and sound, but rather with the word's spiritual import. "It is the spirit that quickeneth; the flesh profiteth nothing" (John 6:63). Likewise the form of this word profits us nothing unless we grasp the true spirit and the thought it is intended to convey. In Hebrew the word *amen* is a sacred word with great depth of meaning, involving both the user of the word and God, to whom it is addressed, in an oath or mutual covenant. It is at once a vow and an affirmation.

The root word means to prop, to stay, to support, to carry as a "nursing father who carries a child on his arm and takes care of it." The root also possesses a reciprocal meaning: to be stayed up, to be supported, as "one may lean upon the faithful." It is an active and reactive expression of that which stands firm, verified, confirmed, sure, durable, lasting, certain, trustworthy, dependable, as "waters which never fail."

Martin Luther once said of the Lord's Prayer, "It is the greatest

martyr on earth, because it is used too frequently without thought and feeling, without reverence and faith." This observation, as true as it is sad, applies perhaps with still greater force to the word *amen*. This sacred word is often used without due thoughtfulness and it is not accompanied by the feeling which it is intended to call forth. Thus it loses its power from this very familiarity, and though frequently on our lips it "lies bedridden in the dormitory of our soul." Nevertheless, the word *amen* is a great word and Luther has truly said, "As your Amen, so has been your prayer."

Our blessed Lord and Saviour Jesus Christ used this word repeatedly. Matthew records His expression, "Verily I say unto you" (5:18). The word for "verily" is "amen" in the original text. *Amen* is used in this way as a means of verification or confirmation, a vow of eternal importance. We note this solemn reassurance wherever Christ says "Amen, amen," translated "Verily, verily," to confirm the words of the law and enter into a covenant with God to obey; not as a listener to a sermon might use the word *amen* to encourage the preacher to say the things he likes to hear.

Christ referred to Himself as the *Amen* (Rev. 3:14), the fullness of divine manifestation and finality as He delivered His message to the Laodiceans. *Amen* is used as a word of benediction (Rom. 15:33; 1 Thess. 5:28; Heb. 13:25). It is a word of praise (Gal. 1:5; 1 Tim. 6:16; Rev. 1:6; 19:4; Phil. 4:20). *Amen* is also a word of prayer and supplication (Jer. 28:6; Matt. 6:13). It is the last word of the Bible and seems to be the summing up note of the entire inspired revelation.

The first time the word appears in the Bible is in the Book of Genesis. Abram "believed in the Lord; and

he counted it to him for righteousness" (15:6); literally Abram "amen-ed" the Lord. Oh, that we might truly *amen* the Lord, for *amen* is in itself a prayer of committal, saying, "Not our will but Thine be done." In *amen* we make our covenant with God and He confirms His covenant with us. "All the promises of God in him [Christ] are yea, and in him Amen" (2 Cor. 1:20).

Amen is the last word of the New Testament and the last word of the Psalms is *hallelujah* (*halal*). C. H. Spurgeon refers to *hallelujah* as a "glowing word of adoration." In the Hebrew tongue the word is onomatopoeic, that is, a word that is a reproduction of the sound for which it stands, the echoic principle in language. The root means to give a clear, sharp sound of rejoicing, and carries also the thought to be bright and clear, to shine with glory. The word develops the meaning of clear-sounded praise to Jehovah, the glorious God of Israel.

When the Hebrew root word is used in connection with praise of man or self, that word which results takes the meaning of "made foolish, mad, raving, put to shame." There is no doubt but that this word is to be used only to glorify the Most High God and to sound His praise alone.

John the Revelator hears "a loud voice of a great multitude in the heaven, saying Hallelujah" (lit. trans. Rev. 19:1) or, "A great voice of much people in heaven, saying, Alleluia." Here for the first time in the New Testament we come upon one of the most admirable words of praise ever made known on earth. It is the same that occurs so often in the most exultant of the Hebrew Psalms. Anselm of Canterbury considered it an angelic word which cannot be fully reproduced in any language of man and concurs with Augustine that the feeling and saying of it embodies all

the blessedness of heaven. It is the full and proper understanding and feeling of the word that is essential to the appropriate voicing of this blessed and sacred word of praise.

This is the word that John heard sounding from the sky, as from an innumerable multitude. It was sweet music as blessed voices blended in uttering a paean of indescribable joy. "It is one of the very highest acknowledgments and celebrations of God. Where it is understandingly sung there is at once the profoundest adoration and the most exultant joy" (J. A. Seiss). David cried, "Thy hands have made me and fashioned me: give me understanding" (Psa. 119:73). "God is the King: . . . sing ye praises with understanding" (Psa. 47:7). Psalm 111 is an alphabetical hymn of praise starting with "Hallelujah, praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." "Praise ye the Lord all ye His saints, unite in adoring Jehovah, who worketh so gloriously. Do it now; do it always; do it heartily; do it unanimously; do it eternally. Even if others refuse, take care that ye have always a song for your God" (C. H. Spurgeon).

Hallelujah, praise ye the Lord, make His praise glorious.

The word *selah* always appears in a pause. It is a musical word in sound and significance. It occurs seventy-three times in the Psalms and three times in Habakkuk 3. The root word in Hebrew adds the meaning of rest, as well as pause, and a lifting up or raising; also "to suspend a balance, to weigh." These meanings all point the general direction, but "the word *selah* itself seems to be a word flaming with life. It has a soul-stirring message" (L. B. Kinney). It seems quite obvious in Psalm 143:6 that the word *selah* means to pause and lift up the soul and not merely the voice: "I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. *Selah.*"

Isaac Leiser translates this verse, "I spread forth my hands unto Thee, my soul longeth for Thee, as a thirsty land. *Selah.*" The longing, thirsting of the soul for God characterizes this whole psalm and the word *selah* rests in it like a lovely pearl, reflecting the grandeur of the whole in its own correlated beauty. "I lift up my soul unto thee" (verse 8) expresses the

lifting up or raising sense of the root word, and verse 2 speaks of judgment and being weighed in the balance.

C. H. Spurgeon comments: "My soul thirsteth after Thee, as a thirsty land. As the soil cracks and yawns, and thus opens its mouth in dumb pleadings, so did the psalmist's soul break with longings. He was athirst for the Lord. . . . *Selah.* It was time to pause, for the supplication had risen to agony point. Both harp strings and heartstrings were strained and needed a little rest to get them right again for the second half of the song." The word *selah* appears at just such critical points when the heartstrings are strained to the breaking point and words fail; then the soft, lifting sound of *selah* seems to exalt the soul to a loftier elevation, at which vantage point it pauses to gain a new refreshing view of God's sacred domain and feasts its hungry eyes on the glory of the scene.

Habakkuk, the Hebrew prophet, being apprised of the calamities which were to be brought upon his country and the subsequent punishments which awaited the Chaldeans, expostulated with God in all the fire and impetuosity of his spirit, culminating in a sublimely poetical prayer in which the word *selah* appears three times. Here again the soft, singing sound of *selah* seems to punctuate this admirable piece of divinely inspired composition at those points where the spirit becomes too intense for utterance. *Selah* might be termed the singing sound of taut heartstrings, as a soul longing and thirsting for God stretches forth supplicating hands and suddenly becomes aware of the divine Presence.

If we have added any depth or breadth to our understanding and feeling of these three sacred words of address to God, we have correspondingly deepened and broadened the channel through which His ever-ready and abundant blessings can flow, for the incomprehensible grandeur and glory of His goodness has no limitations anywhere except in our capacity to comprehend and our willingness to grow in the likeness of Jesus Christ.

Could we but sing *selah* as did David or Habakkuk and in our *amen* covenant with God the Father as did Christ our Lord, our very lives would blend into His *hallelujah*. Praise His name.

Shimei's Curse

(Continued from page 4)

upon as an occasion for testimony and service for our Master. "It shall turn to you for a testimony" was the Master's intimation to His disciples as they went forth to witness for Him and to be imprisoned and persecuted by their fellow men. He did not say, "You shall be delivered; you shall be protected," but rather, "You shall find the prison a pulpit and the judgment hall an auditorium where you can preach My gospel and set forth My character before sinful men."

Thus we are making our eternal records, and by and by we shall find that God has kept the record correctly and completely, and that while we have been endeavoring to represent Him He has been standing for us, weaving our sorrows into chaplets and crowns of eternal and sure recompense.

The little pearl oyster receiving accidentally into its shell a rough fragment of rock or sand tries in vain to expel the intruding and irritant substance, and only suffers in the struggle until, rasped and bleeding, it gives up in agony and helplessness. Then a new force comes into play. From its peculiar physiological system the little mollusk sends forth a crystal fluid which covers and coats the rough piece of rock with a soft, crystalline cushion, and as this grows and hardens it becomes a beautiful pearl. It ceases to irritate, and soothes and rests in the wounded side of the little creature until the curse has become a blessing. Then some days later the pearl fisher discovers the hidden treasure, opens the shell and takes forth a gem of purest luster and boundless value which is worn in the coronets of kings and adorns the highest rank and grandest occasions.

So some day our sorrows, irritations and wrongs, having first been sweetened by the Holy Spirit into heavenly virtues, will become the jewels of an immortal crown and will shine in the diadem of Jesus and perhaps adorn our brow forever as well.

Beloved, do not let us be turned aside by sand flies, barking dogs and biting thorns from the glorious possibilities of a life of sweetness, righteousness and victory, and a crown of glory that never shall fade away.

Publications, Finance, Merger . . .

These and other matters were discussed at the Columbus Council

By REV. CHARLES E. NOTSON

Business was not as usual at Council this year. Delegates to this assembly were faced with decisions having a fundamental bearing upon the character of the Society. The consequent pressure of a heavy schedule which might have resulted in hurried consideration of proposed business appeared rather to lend added seriousness of purpose.

No time was lost getting the standing committees of Council into operation. President Bailey called for the chairmen, vice-chairmen and secretaries to meet with him immediately after the opening service Wednesday evening. He suggested twelve ways in which committee members could cooperate to expedite business, and stressed the importance of their considering committee work as a ministry unto the Lord. Their response to his exhortation was reflected in the early preparation of reports and in the elimination of time-consuming announcements during business sessions and services.

By nominating secretaries as well as chairmen, the Committee on Standing Committees helped insure a prompt settling into the harness. These measures made for added efficiency and set a high tone for all the deliberative sessions.

The Foreign Department reported an astonishing number of pages of Christian literature published last year (79,-747,000), which represented a tremendous advance over the previous year. Nevertheless, committee recommendations and the addresses in the missionary rally leave no room for complacency. In view of increasing Communist propaganda and the propaganda of false cults around the world, much more must be done, and the Foreign Secretary, Rev. L. L. King, assured Council that every feasible measure is being taken to see that it is done.

General approval was given to proceeding with the establishment of a graduate school of theology, if possible by 1965, and the offering of preseminary courses in all our colleges by 1962.

Acknowledging with deep gratitude the bounteous provision of God for the

support of His work, the Council adopted a budget of \$3,960,000 for 1961. As President Bailey said in his survey, "To be able to handle some \$4,375,000 [which includes specials not itemized in the budget] in more than a score of different currencies, with transactions that reach literally into every corner of the earth; to pay all bills and end up with a balance of \$657.97; and at the same time to care for a half dozen other portfolios, including annuity agreements, reserve investments, Fellowship Fund transactions and property transactions that extend from one coast to the other, is no small feat. Yet that has been the achievement of our Treasurer [Rev. B. S. King] and his department during the past year."

It is an occasion of thanksgiving to God that by His enabling twenty-nine churches contributed over \$20,000 in 1960 to general and missionary special funds. The Home Secretary, Rev. L. W. Pippert, reported also that contributions from The Toledo Gospel Taber-

nacle amounted to \$76,555.65, with Pittsburgh (North Side), Pa., and the Omaha Gospel Tabernacle contributing \$68,559.33 and \$64,580.87, respectively.

From the report of the Publication Department came a bit of news for which many of the churches have been waiting: The new edition of *Hymns of the Christian Life* will be ready in 1962. It will contain 150 hymns that do not appear in the present edition.

The proposal to dissolve the Publication Department and have in its place a Committee on Publications received favorable consideration. Since this involves a constitutional amendment it must be ratified by the 1962 Council to become effective.

In his report as General Secretary, Rev. W. F. Smalley presented the full constitution for the general organization and for local churches as suggested by the Committee on Merger of the Society and the Missionary Church Association. Debate focused on the suggested name, "Missionary Alliance

Re-elected officers of the Alliance: Dr. Kenneth C. Fraser, Vice-President; Rev. Bernard S. King, Treasurer; Rev. William F. Smalley, Secretary

COLUMBUS DISPATCH



Church." There were two objections to this. One was on the ground that the New Testament recognizes only local churches and the Church which embraces all believers; therefore, to apply the name "church" to an organization of this kind is unscriptural. The other objection was that this might indicate a change in the character of the Society, something which the delegates emphatically did not wish even to imply.

No one who spoke on the question was unfavorable to the merger, but as the debate continued into Monday afternoon it became apparent that the question could not be settled during this session. Therefore, Council referred the matter of the merger to the Board of Managers for continued negotiations through its fraternal committee. It is certain that the question will receive closer study before Council meets again and the delegates will be better able to evaluate all the implications of the matter.

Dr. R. R. Brown was not present, but the Council voted to send greetings to him and congratulations on the occasion of the 2000th broadcast (on June 4) of the radio chapel service over Station WOW in Omaha. The first broadcast was held April 8, 1923, and has been carried continuously since that time as a weekly feature of WOW. It is the oldest continuous nondenominational radio church service on the continent.

Elections were reported in our last issue (6/14, page 4). Dr. Bailey was since named Rev. Charles E. Turner as chairman of the Committee on Rules for the coming year, and Rev. Ralph M. Uhlinger chairman of the Committee on Salaries.

Among other questions which received definite treatment at Council were these: Referring to membership on the Board of Managers, "fourteen actually means fourteen—no more and no less" . . . Dr. Bandy was cleared of appearing to congratulate himself as president of Toccoa Falls Bible College . . . no one was actually asking for the chair . . . and even if the Alliance does have a sesquipedalian name it is apparent that some people love it.

The Central District and the churches of Columbus performed beautifully as hosts to Council, and their hospitality will long be remembered. The Committee on Council Arrangements is to be congratulated on its forethought and efficiency. Rev. Ronald C. Carlson in his capacity as representative to the press received cordial cooperation from the Convention Agency of Columbus, and the newspapers gave excellent coverage.



COLUMBUS DISPATCH
Dr. Nathan Bailey (left), President of the Alliance, met with Rev. P. N. Potu, chairman of the East Kalimantan (Indonesia) Alliance churches; Rev. William Konemann, representative of the Alliance Zendingen Centrum, the Netherlands; Rev. Ismael Higuera, chairman of the Alliance in Chile

Intercede Now for Congo

The Committee on Foreign Department report at the General Council recommended that the delegates to Council initiate in their local churches, at a time convenient to their program, a day of fasting and prayer for the Congo. The situation regarding the school program was reported in our issue of February 22. The problem has now become more acute and the facts are presented here. We urge each of our churches and prayer bands to give priority to the work of the Lord in Congo, especially before the meeting of the missionary conference on July 11.

The next few weeks will precipitate a crisis respecting the future of the Alliance Mission in Congo. August 31 marks the end of Mission subsidy for salaries of teachers, agreed upon last December 14 when the Foreign Secretary, Rev. L. L. King, and the Area Secretary, Rev. G. S. Constance, visited the field at the request of the Board of Managers.

Before independence came to Congo last year the Mission had turned the primary schools over to church control and support. Control the church leaders will accept; responsibility for support they will not. Unless government subsidy for the schools is forthcoming, it is evident that 244 teachers, the students in their classes, the parents and sympathizers are ready to vent their displeasure on the missionaries. The prospect is alarming.

The fever for political domination has seized even the churches in Congo. Steady and faithful church leaders are yielding to popular pressures. There is no patience with the idea of working in cooperation with the missionaries on an equal footing. They demand that the white missionaries be subservient to them. Africans rule in the government; Africans will rule the Mission as well as the church, and the missionaries must comply.

According to the demands of the church executive committee, most of

which are unacceptable to the Foreign Department and the Mission, money remitted by the treasurer of The Christian and Missionary Alliance in New York must be sent to the Congo Church rather than to the Mission. From this money the church executive committee then would pay salaries of missionaries, support the schools, and so on. All bungalows used for missionary residences would become church property and their use subject to the discretion of the Congo Church executive committee.

Missionaries look beyond all this turmoil to the aching hearts of Congolese who have not heard of the Saviour. They know and love the brethren who are being carried along with this current. In anguish of soul they are praying that a solution will be found and clear thinking be restored. The field conference meets July 11-21, at which time decision will be made on these matters. The missionary conference has been given authority to deed all property, including missionary residences, to the church if advisable. Certain safeguards concerning the headquarters, medical work and other areas of missionary service are advised. The recent General Council, responding to their appeal, is sending out an urgent request that every church set aside at least one day for prayer for Congo. With God all things are possible.



DAVID R. ENLOW, Reporter

AT HOME

ASA establishes Minnesota headquarters: Headquarters of the American Scientific Affiliation, national organization of evangelical Christians trained in the biological, physical and social sciences, are being moved to Mankato, Minn., from West Lafayette, Ind. The reason for the move is that the organization's executive secretary, H. Harold Hartzler, is a professor of physics at Mankato State College. J. Frank Cassel, professor of zoology at North Dakota State University, Fargo, N. Dak., is president.

Increase in church losses from fires: During the past year church losses from major fires in the United States and Canada showed a marked increase. So says the National Fire Protection Association headquarters in Boston. During 1960 church buildings suffered \$3,673,500 damage in nine fires. For the previous year the loss figure was approximately \$3,000,000, although there were ten major church fires. In 1958 there were only four major church fires, with damage totaling \$1,170,000.

Oppose distribution of Soviet magazine: Charging that the magazine *USSR* is infiltrating Nebraska with Communist ideology, the Nebraska Association for Christian Action has declared that the distribution of the publication, which is issued by the Soviet Embassy, "has pointed up the real menace to Nebraska communities."

ABROAD

Nehru asks fair treatment of religious minorities: Prime Minister Jawaharlal Nehru has appealed to Hindus for fair treatment of Christians, Moslems and other minority religious groups in India. "Christians are as much Indians as anyone else," he told a recent public meeting. "They must have full opportunity. It is the Hindus' responsibility to look after them and to create a climate of confidence among them. It is their duty, national and moral, . . . to assure minorities equal treatment. The minorities are our own people."

How Japan views U. S. race problem: Translated from the column "Tensei Jingo" in the *Asahi Shimbun*, an article entitled "Racial Strife" gave Japanese views on recent United States racial discrimination acts: "Discrimination against Negroes is a black mark on American democracy. Clashes between whites and Negroes are virtually an annual event in the South. This year is the

100th anniversary of the Civil War, which began as the result of the movement to free slaves. Even after one century, this black mark has not been erased."

THE PRESS

Sunday School Times names editor: Rev. James W. Reapsome, recently public relations director of Inter-Varsity Christian Fellowship, has been appointed editor of *The Sunday School Times*, succeeding John W. Lane, Jr., who retired March 31. Mr. Reapsome is the sixth editor in the 103-year history of the *Times*.

African Challenge to celebrate anniversary: *African Challenge*, the magazine which initiated the popular-appeal Christian publication for missionary work, will mark its tenth anniversary on July 1. It has a circulation of 130,000 per month in English and 40,000 in a local language. Readers write between two and three thousand letters per month.

PEOPLE SAY

James O. Duncan, in an editorial in the *Capital Baptist*, official publication of the District of Columbia Baptist Convention: "The work of the Peace Corps cannot take the place of the Christian missionary. The Christian church will face one of its greatest crises if the people begin to believe that their 'tax dollar' is doing the work of their 'tithe dollar.' The cause of religious freedom can be set back hundreds of years if the church turns over to government the responsibility of Christian missions."

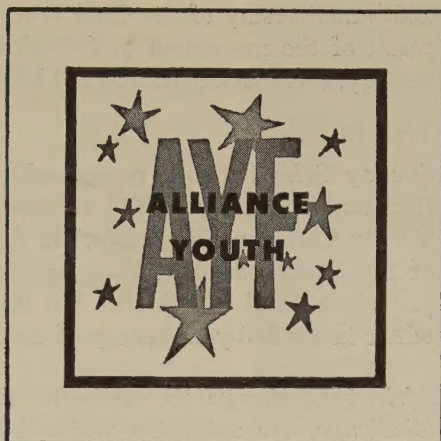
SIGNS OF THE TIMES

Buddhism to become Burma's state religion: Burmese officials report that Buddhism will be announced as the state religion in August, climaxing nearly a year of preparations for the event. The bill to be submitted to the August session of Parliament will amend Section 21 of the Constitution to read: "Buddhism, as the faith professed by the great majority of the citizens of the Union, shall be the state religion."

First dance at Lutheran college: The first dance in the history of St. Olaf College was held at Northfield, Minn., with some four hundred juniors and seniors participating. A decision to permit a limited number of dances on the campus of the Lutheran college was made more than a year ago by the college's board of regents. Dancing was long prohibited at St. Olaf and other colleges of the former Evangelical Lutheran Church (ELC).

ODDITIES IN THE NEWS

Church merger: even buildings unite: When members of St. Paul's United Church of Christ in Ackerville, Wisc., voted to unite with another congregation of the same denomination four miles away, they decided not to leave their own church building behind. Sheared of its brick veneer coat and its steeple, their church was carried over snow-covered roads to St. John's United Church of Christ and attached at right angles.



DONALD MORELAND, Editor

"You, on the Camp Staff?"

I can still remember the surprise expressed in the voice of a high school junior as she heard that a fellow from her AYF was to be on the District youth camp staff for the summer. He was a bit shook with her remark: "You, on the camp staff?"

Many of you will be on the staff for your District youth camp this summer, some for the first time and many as experienced, qualified workers. There will be at least forty-four Alliance youth camps alive with action for a week or more this summer across the United States and Canada. More than 3,000 young people will be attending these camps. It takes hundreds of individuals to staff and manage all of them.

Many youth advisers serve as camp counselors, while young people serve as assistant counselors, on the grounds crew or program staff or on dining room detail. In conducting youth camps for our young people it is necessary to have the best staff possible. If some fellow says, "I'm just going to camp to scrub pots and pans and have a good time," he is not ready for the responsibility of being a member of the camp staff. Here are a few qualifications which are essential:

Spiritually, the staff member must be a person of strong Christian character, one who believes that receiving Jesus Christ as Lord and Saviour is a basic need for all young people.

Personality is important, though it is hard to describe this quality. At camp the young person on the staff

needs a personality which will wear well. He will be working long hours and many times under adverse circumstances. The one who is Christ-like at all times will prove to be a testimony at whatever he does.

Emotional stability is needed to meet problems or unusual circumstances calmly. The staff member who is emotionally stable is not easily upset or confused or swayed by difficult circumstance. He can say "no" or "yes" and mean it.

Good personal habits is a must. The camp staff leader always teaches more by what he does than by what he says. His conversation will reveal a clean mind and wholesome thinking that will prove to be contagious. Habits of personal cleanliness are always an example to the campers.

A successful staff member is *loyal and coöperative*. Every member of a camp staff is in the place of leadership, and one of the prerequisites for leadership is loyalty. There must be harmony with the policies of the camp and an acceptance of its rulings and practices. If an individual cannot be loyal or willingly accept orders from superiors, then he should not apply for service at the camp. At times he will not be able to agree with every decision or ruling, but he has been entrusted with the responsibility of abiding by the practices of the camp.

Many times fellows and girls find service on the camp staff their first opportunity to serve the Lord away from home. If this should be your situation, remember the record you

make will be a lasting one. Every year I receive many requests for recommendations of young people who formerly had been on the camp staff.

Serving at camp can be one of the greatest experiences of your life. Maturity is not always a matter of years, but of spirit. Have a happy and joyous spirit about your work. You will become physically tired, but don't let it get you down or affect you spiritually. Be sure to spend some time alone every day with the Lord.

Sometimes you will think your service is not very personal; that is, you may not always have a direct contact with the campers. But they are observing more of your life than you think. Get to know as many as possible personally, and give yourself to those who need help. Look upon the problem boy or girl as an opportunity to help someone in need. Don't make fun of them; befriend them.

At times you may be given the responsibility of assisting in determining discipline. Do not misuse this responsibility or discriminate against some. Your job is to set an example and lead, not dictate. Avoid criticism of anyone.

Remember, your service this summer on the camp staff can mean the salvation of many boys and girls. Your life will set the pattern for other young people to follow.

Summer Youth Conferences

(Continued)

WESTERN DISTRICT.

Rivercrest Bible Camp, Fremont, Nebr. *Junior*, July 10-14. *Intermediate*, July 17-21. *Senior*, July 24-28.

Camp Manville, Ill. *Northern Illinois Youth*, July 10-15.

NORTHWESTERN DISTRICT.

Big Sandy Conference Grounds, McGregor, Minn. *Head-of-the-Lakes Junior*, June 26-July 1. *Head-of-the-Lakes Youth*, July 10-15. *Greater District Youth*, July 17-22. *Greater District Junior*, July 31-August 5.

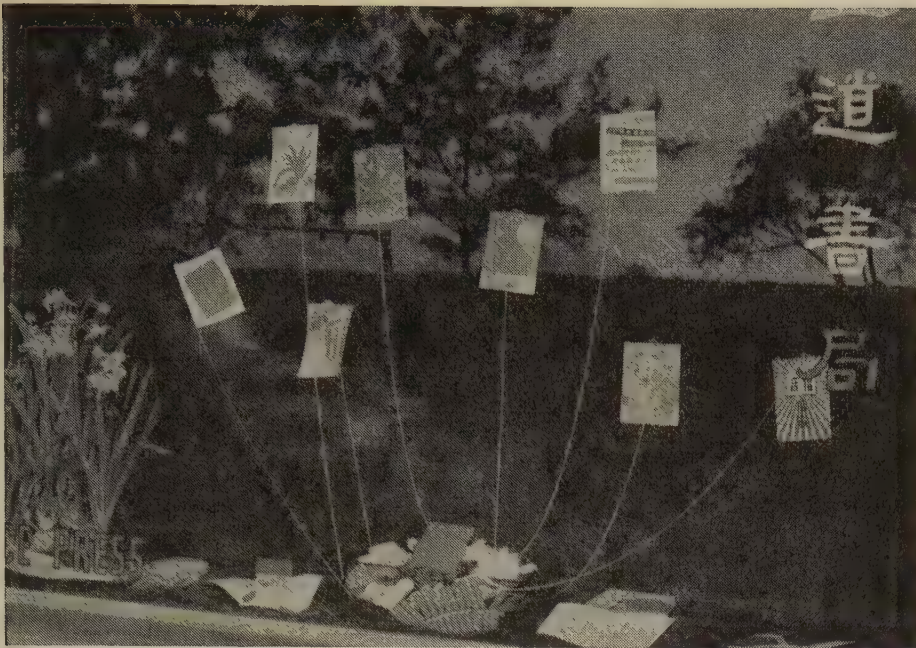
Wadena-Mills Lacs Camp. *Youth*, August 7-12. *Juniors*, August 14-19.

Yellowstone Camp, Belgrade, Mont. *Junior*, July 24-28. *Youth*, July 31-August 4.

WESTERN CANADA.

Fraser Valley, Abbotsford, B. C. *Youth*, July 3-9; ages 10 and up.

Lac Pelletier Camp, Swift Current, Sask. *Youth*, July 31-August 6; ages 13 and up.



A bookroom window display featured spiritual delights during the Chinese New Year season

Show Window Evangelism

By REV. JOHN BECHTEL

In Hong Kong the Chinese New Year season is the one occasion in the whole year when the Chinese laborer or clerk can enjoy himself to his heart's content. He has a holiday from work because everything, including the post office, closes down for this season. He visits relatives and friends and sets off strings of firecrackers to usher the old year out and welcome the new. The noise frightens away any "unlucky spirits" that may be lingering around his door. There are beautiful, fragrant flowers for sale in the New Year stalls, and goldfish in bowls and plastic bags attract buyers. And there is a great variety of sweets to enjoy.

At this season also the Chinese has time to go to the heathen temples to worship and to consult the oracles. He can have a "blind" fortuneteller forecast the year's events. The fact that the fortuneteller is physically blind is said to insure his ability to see the future. Tens of thousands of devotees flock to the temples to worship, make sacrifices and consult the oracles. The 1961 census, which has been completed, revealed that there are over 3,000,000 Chinese in the Colony of Hong Kong. Imagine them all on holiday at the same time.

In an attempt to reach the people

who pass our Christian bookroom during the holidays we arranged a special window display. Instead of majoring on our publications to promote sales, we decided to arrange a show window featuring spiritual delights.

In the center of the window we placed a beautiful, lacquered tray, with eight compartments for sweets. There are eight principal sweets that the Chinese enjoy at New Year's time, among them are sugared sweet potatoes in slices, coconut dried and sugared, sugar-coated carrot slices, ginger root and Chinese lily roots. These tasty morsels on the tray immediately drew attention of the passers-by because they too had similar arrangements on trays in their homes. A string from each of the eight sweetmeats led to a salvation tract. This drew attention to the need of redemption as provided by Christ.

In the window we also placed several strings of firecrackers, and a bowl of living water fairy flowers at one end gave the real New Year's atmosphere. Usually we put wooden blinds over the show window at night and on holidays, but during this season we kept the window free from blinds and illuminated it. We were

The Alliance Press in Kowloon-Hong Kong carries on a vigorous program of propagating the gospel through literature. Last year a new book center was opened in Kowloon, and sales have been good.

The BIBLE MAGAZINE, founded by the late Robert A. Jaffray, and the YOUTH COMPANION now go to Chinese in twenty-two countries besides Macao and Formosa. Requests for copies have been received from such remote areas as the Tibetan border . . .

Last year 438 persons professed faith in Christ as a result of the literature from the Alliance Press. To all of these additional material was sent to instruct them in the Christian life. Many have been truly regenerated and have united with the local Christian community.

gratified to see the number of Chinese who were attracted by the display and stopped for a look at some of the tracts. One European woman came in to ask where she could buy a tray like ours for sweets. She did not read Chinese but was attracted by the show window arrangement. It impressed her to know that we were advertising the gospel.

As soon as the Chinese New Year season was over we arranged a display in the form of a road and placed on it several pairs of wooden clogs. They were to represent a family—father, mother, daughter and son. Then on the backdrop of the window we had a text in large characters: "The steps of a good man are ordered by the Lord" (Psa. 37:23). At one end of the road we placed a Bible open to the text, which we marked with a red arrow. Again we were amazed at the number of people who stopped to look at the window. When they did we had the opportunity of handing them tracts.

Just how many people will be influenced by our humble efforts at show window evangelism is difficult to forecast, but we are reminded of the promise, "My word . . . shall not return unto me void" (Isa. 55:11).

We earnestly invite the readers of THE ALLIANCE WITNESS to stand behind the Alliance Press in its ministry to the masses of Hong Kong.

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Christ Builds His Church in Habbeland

By REV. FRANKLIN M. BALLARD

EVERY earthly blessing has its disadvantages. How wonderful then to know that the blessing of the Lord "maketh rich, and he addeth no sorrow with it."

This is true of the blessing God has given us in His church. Jesus said, "I will build my church; and the gates of hell shall not prevail against it." Christ always uses men to accomplish His purposes, yet He is not dependent on earthly motives, methods or weapons; therefore, His plan has no disadvantages, and the gates of hell shall not prevail.

We who serve as missionaries in the Dogon (Habbe) tribe of the former French Sudan, now called Mali, are thankful for roads, cars, typewriters, printing and other earthly helps. We are also thankful for the peace that has allowed us freedom to labor here for so many years. Yet we know that when these things are curtailed Christ will continue to build His church.

Through God's gracious provision the Dogon Christians received the New Testament in their own language a little over two years ago. Again His love and mercy were manifested last year in a wonderful working of the Holy Spirit in their midst. Even if their book were to wear out or be lost, fifty full-time workers and many others have the Word in their minds and hearts. They have the Holy Spirit to bring it to their remembrance and interpret it to them as necessary. He will unfold and carry on the plan Christ has for His church.

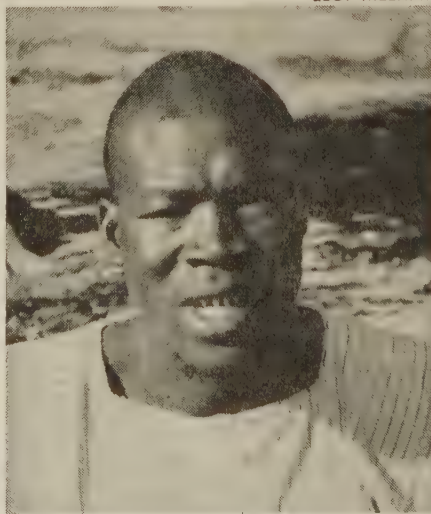
"I will build my church," said Jesus. This leaves no room for the missionary to take any glory to himself. That which has been done according to the Master's plan was done by Him and will remain. All else, done by wrong teaching or example of the missionary, will fail. These people who had no written language before the missionaries came now have the New Testament as their only book and they trust it implicitly as their only guide. We

were very pleased to see how they used this guide when there was danger of a "gifts" movement hindering God's working among them. Everything was tested by the Word.

It happened this way. Two of our Dogon Christians had gone to a six-day conference with Christians of another mission with whom they have had fellowship for many years. They brought back drums, tambourines and a taste for unusual behavior in church. As a result, some of the people said that God had told them that they were prophets, others had fits of shaking when they prayed and a few of them spoke in other tongues. Because of the teaching of the missionaries and through their own knowledge of the Word they themselves realized that these manifestations could be of the Spirit or of the flesh. There was no doubt that many manifestations were fleshly, yet they were accompanied by a spirit of true humility and of confession which God used to change many lives completely. The people confessed openly and to one another. They also later came to the missionaries, telling of stealing and of other wrongs that they had committed against them. Some of these confessions involved making restitution.

Amagime Sagara, a Habbe Christian, is a graduate of the Ntoroso Bible School, Mali, West Africa

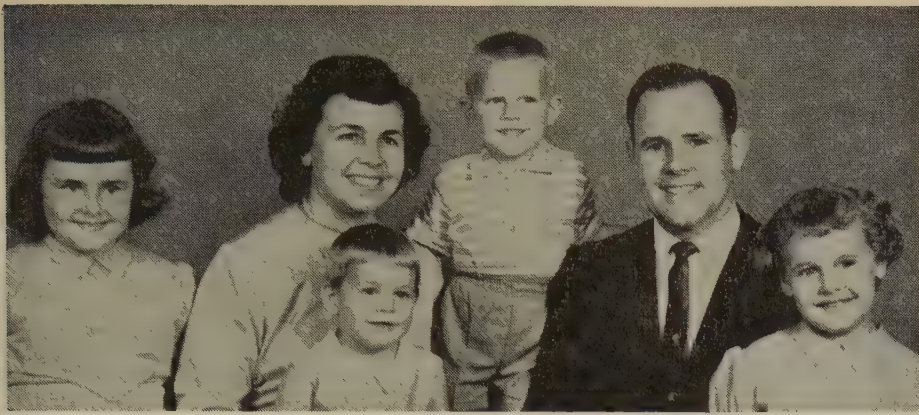
LUCY HILLMAN



In examining this work of the Spirit in conviction, I had thought of three people who I knew had things to confess. Praise the Lord, all three came, humbly confessed and asked forgiveness. One of them who is now a pastor said that he never took admonition from me. He confessed many other wrongs. He had been giving first aid to the Christians or to his special friends only, and had tried to win many converts in order to get a name for himself. Praise the Lord for the working of the Holy Spirit who brought many of the people to the place of heartfelt confession and started them on a new spiritual life.

We missionaries have preached for years that the whole Bible is true, including the miracles of Acts and the gifts named in Corinthians. We had seen a few miracles and told the people that we would see more as we believed. Therefore, though this movement started while the missionaries were away, we could remind them that we believed and had preached these things. Thus we could rejoice with them and be a help to them. Many of them confessed to us when we returned that they had not received the preaching on separation and of yielding fully to the Lord, but He Himself had shown them their sin of unbelief.

We are thankful that although the Dogons need the help of the missionaries, yet we also know that Christ's church among the Dogons is established on the Word and will go forward whether we are there or not. The Bereans were commended because they searched the Scriptures to find verification for the apostle's message. The Christians in Habbeland have also learned to use the Scriptures so that they may recognize God's messengers and that no one will be able to deceive them. We have taught them to trust in God for all their needs and not to depend upon the government or other human aid. We have taught them that we are to pray for those in authority



Rev. and Mrs. Clyde Ritchey and family, Ivory Coast

and to obey them unless there is conflict with God's laws. As His people trust Him Christ will build His church.

A few years ago the burden for the support of all full-time workers was assumed by the church. The workers partly support themselves with their grain fields and could, if necessary, fully support themselves. How wonderfully God has provided for the maintenance and the growth of His church in Habbeland!

We have had short term Bible schools on our station at Sangha, but the central Bible school is outside of the Dogon tribe at Ntoroso, two hundred miles away. But even if none of the Dogons were ever able to attend the central Bible school the work of the church would not be stopped. We have among our Dogon Christians some fine teachers who can instruct other men called to preach. Now that the Spirit is working in a new way among the Dogons we can understand better how the people in the Early Church got their instruction in the Word of God. At Sangha and some other places there are services every night in which the people testify, confess and contribute thoughts on the Scriptures that they have gotten in their reading during the day. The Word of God is the final authority for them in questions of doctrine and practice.

The fact that the Dogons do not have the entire Old Testament in their own language will not hinder the working of the Spirit. All the principles are in the New Testament. They will soon have the entire Bible in the Bambara language which is used in the Bible school and which all the workers and some others know. The workers are of course

familiar with the Old Testament. A trained translator who has worked with the missionaries for twenty years translates skillfully from French to Bambara.

It is true that our people have no other book but the Bible, yet this may be a blessing. The workers seem to be able to find the Scriptures they need for their messages without a concordance. We need one because we are not familiar enough with the Bible and do not have time. Anyone who studies the Bible, depending on the Holy Spirit, can understand its message as he needs it. If the Spirit gave enlightenment to a commentator years ago He is able to do it today for a person who wholly trusts Him.

We rejoice that the Dogons have leadership and the printed Word to

help them to follow the Lord and to thrive as a church. Still they must have our prayers, for Paul said of the church at Ephesus that grievous wolves would enter in among them, not sparing the flock. Also of themselves would men arise, speaking perverse things to draw away disciples after them.

The church in Habbeland faces the same dangers; therefore, we should pray first that the missionaries may be allowed to stay and that the Holy Spirit may direct in their teaching. Second, we should pray that each individual church may be strong. Pray also that the church committee may be kept from the temptation to domineer and that they may be given wisdom to inspire each church to carry its full responsibility joyfully. ♦ ♦ ♦



Quotes from Our Contemporaries

In *The Covenant Companion* DR. LESSLIE NEWBIGIN, bishop of the Church of South India, says:

"More and more Indian Christian leaders are saying: The thing that the missionary should bring to us is not primarily his technical expertise; it is his missionary passion. We want missionaries above all to help us to go outside ourselves and bring Christ to our people."

Rev. and Mrs. Ronald G. Griffiths and family, Peru



India-Marathi

India, with her millions of people and thousands of villages, needs trained Christian lay leaders—leaders who know how to lead people to Christ and who are able to carry on services when a worker or an evangelist is not available. The training school at Chikalda has proved to be a great help to the villagers who have attended. This year two such schools are being held: one is now in session, the second will open in August. Pray for both teachers and students.

Guinea, West Africa

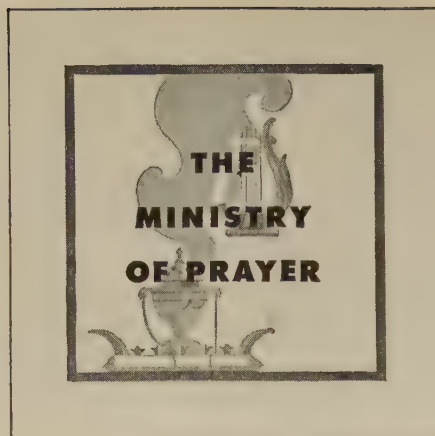
On March 26 the chapel at Mamou at the Missionary Children's School was dedicated (5/31/61 issue). Mamou is in the midst of the Foula tribe, a strongly Moslem people. Pray that many who are attending the services regularly will find Christ as their Saviour. . . . A note of praise: The Kissi church has become fully self-supporting one year ahead of the schedule set by the national church leaders (7/27/60 issue). Pray that each church that has assumed this responsibility will be able to meet every obligation without undue strain.

Mali-Upper Volta

Rev. and Mrs. R. H. Pease flew home on an emergency furlough late in May following the diagnosis of tuberculosis in Mr. Pease. There had been some improvement after treatment on the field, and several months of absolute rest should restore him to health. Praise God for the spiritual victory he has; pray that he will be quickly restored. . . . Pray, too, for Mrs. E. P. Howard whose blood pressure has been dangerously high. The new term of the Ntoroso Bible School began in mid-May, and her full-time ministry is needed there. . . . The Lord has wrought revival among the Dogon (Habbe) Christians in the Sangha district. Pray that this same revival will sweep the entire field. As several of the Dogon pastors have ministered in the districts of Ntoroso, Baramba-Koutiala and Bamako, the Spirit has convicted of sin which resulted in confession, restitution and a real change in hearts and lives. This is what is needed everywhere.

Congo

Pray for the *Jeunesse CMA*. This is the group of young leaders and workers in the church which is resisting *Uproma*. *Uproma's* aim is to take over the church and to drive out the mission. *Jeunesse CMA* is equally insistent that the national church needs the missionary and his help. The spokesmen for the *Jeunesse* are being bitterly assailed by some for their stand. Pray that this movement may be a real help to the church and not be misguided in the days to come. . . . This has been a good year in the Bible institute. The spirit of unity in the missionary-Congolese faculty is exceptional. Pray especially for the graduating class, as some go into the work and others return for a year of post-graduate studies.



Viet Nam

Pray that permission might be given so that the new Bible school building at Banmethuot may be erected in time for the next school term. . . . Praise God for the new believers and the openings in heathen villages in the Fyan district. Pray that this entire area may be evangelized soon.

Cambodia

Pray for Kim Loun, former president of the Takeo youth group and the treasurer of the national youth committee. She has expressed her desire to attend Bible school this year, but she has been forced to give up this plan and is considering entering as an apprentice in another profession. She will be occupied with this new job seven days a week and will be unable even to attend church. . . . Praise the Lord for the nearly fifty thousand pieces of literature that have been recently distributed in Takeo and Kompong Speu provinces. Pray that they may be effective.

Laos

Through the ministry of a young Christian American teacher working in Laos under government contract some students from the university have been brought together for Bible study and informal discussion periods with Rev. T. J. Andrianoff. Pray that these young people may become truly hungry for the Word of God and fearless and powerful in witnessing unto His grace. . . . The political-military situation is one of constant change, and missionary work is at a standstill in some areas. Pray especially for the hundreds of Christians who have been displaced by the war.

Thailand

During the sectional church conference in Udorn some of the eleven adults from Loey (4/19/61 issue) believed on Christ. Upon their return home, Sunday and Wednesday services were be-



Pray for Congo

Many problems have grown out of the troubled political situation in Congo. Information appears on page 8.

gun in their village, Ban Khon Daeng. They also enlarged the little chapel there. Praise God for the beginning that has been made in this village. The Christians are praying that a church will soon develop in their midst. Ridicule of these new believers has begun. Pray for spiritual strength and victories.

Colombia

Pray for a woman convert in Cali. Her husband is very much against her continuing in her new faith and has told her that two religions cannot exist in the same home. He took her Bible from her and threatens to kill her if she attends a Protestant meeting. She continues to go in spite of his threats, for she needs fellowship with those of like precious faith. Pray that her husband may find Christ.

Ecuador

Praise God for the Jivaros who are beginning to participate in teaching their own people. The women are now taking turns in the women's group, and some of the young men are now preaching. Pray that they might grow in grace and power. . . . Pray for the future of the Jivaro Indian girls who do not wish to go back to their old heathen customs. God has a future for these in His kingdom. . . . Praise God for the eight Jivaro schoolboys who recently confessed Christ as their Saviour.

Peru

The second Latin American Conference is scheduled to be held in Lima in July. Pray that this meeting of Christian leaders from all over Latin America may contribute to the advance of the Lord's work in this part of the world.

China-Hong Kong

The annual missionary conference will be held the last week of June during the visit of the Foreign Secretary. Pray for wisdom in working toward the full self-support of the national church, a deepening of fellowship among the missionaries, a better coordination of the many phases of the work, an increased vision for the thousands of unreached Chinese in Southeast Asia, and a vital quickening of the Spirit's power in each life for more effective ministry of the Word. . . . Dr. W. C. Newbern will visit Chinese groups in Indonesia in July, D. V. Pray for him as he ministers to the churches and also as he represents the Alliance Bible Seminary and seeks to counsel young people.

New Guinea

Missionaries write: "With the push of nationalism here on the coast and the pressure being put on from every angle, it is imperative that we seek the Lord for wisdom in building the national church and trust Him for Spirit-filled men to lead it. What the future holds or how long we may continue to work in this land is uncertain, and we desperately need to see the church established and built up."



JAMES B. HARR, Reporter

To the Fields

Miss Barbara R. McGonagle left June 3 for Cambodia, where she will work in the office of the chairman as book-keeper. She is a member of the Alliance church in Paramount, Calif., and a graduate of Simpson Bible College.



B. R. McGonagle
Cambodia



Ruth N. Ziemer
Philippines

Rev. and Mrs. Marvin Martin and sons, Randall, Stanton and Dwight, left on June 3 for their third term of service in Thailand. They will engage in literature work in Bangkok.

Miss Ruth N. Ziemer returned on June 7 for her third term in the Philippines. She will be stationed in Manila.

On June 9 Rev. and Mrs. Herbert H. Nehlsen and children, Rebecca, Deborah, Stephen and Judith, left for their second term in the Mali-Upper Volta field in Africa. They will be stationed at Sourou.

Rev. and Mrs. Clyde Ritchey and children, Brenda, Mary, Jonathan and Judith, also left June 9. They are returning to the Ivory Coast for their second term.

Rev. and Mrs. Ronald G. Griffiths and children, Cheryl, Glenn and Judith, left June 9 for their second term in Peru. They will work in the Bible school at Huánuco.

On June 12 Rev. and Mrs. Paul S. Davis and children, Sylvia, Jonathan and Kathleen, left for their third term in Thailand. Their older son, Paul, Jr., remained in Minnesota to attend school.

On Furlough

Misses Irene G. Hearn and Dorothy H. Wilson arrived on June 9 from Thailand. Both have completed two terms of service.



Rev. and Mrs. Herbert H. Nehlsen and family, Upper Volta

Rev. and Mrs. Tilman Amstutz arrived on June 12 from India, having completed five terms on the field. They plan to retire.

Dr. and Mrs. Sytze Smit and sons, Taco and Ype, arrived in Amsterdam, Holland, on June 12 from New Guinea, having completed their first term. On their return to the field they will spend some time in the United States.

Rev. and Mrs. George W. Wood and daughters, Cynthia and Rebecca, arrived in Portland, Ore., May 29 from Viet Nam on emergency furlough because of Mrs. Wood's health.

Misses Ruby M. Brown and Miriam R. Cain arrived June 10 from Guinea, West Africa. Miss Brown has completed her second term. Miss Cain is returning for health reasons.

We are happy to report that Miss Marion Doble, of New Guinea, who came to the States for an emergency operation in May, is able to return to her work immediately.

The New Generation

On May 30, to Mr. and Mrs. William Kuhns, Jr. (nee Janet King), a daughter, Rebecca Joy.

On May 27, to Rev. and Mrs. Donald R. Tuck, Enarotali, New Guinea, a daughter, Carolyn Thelma.

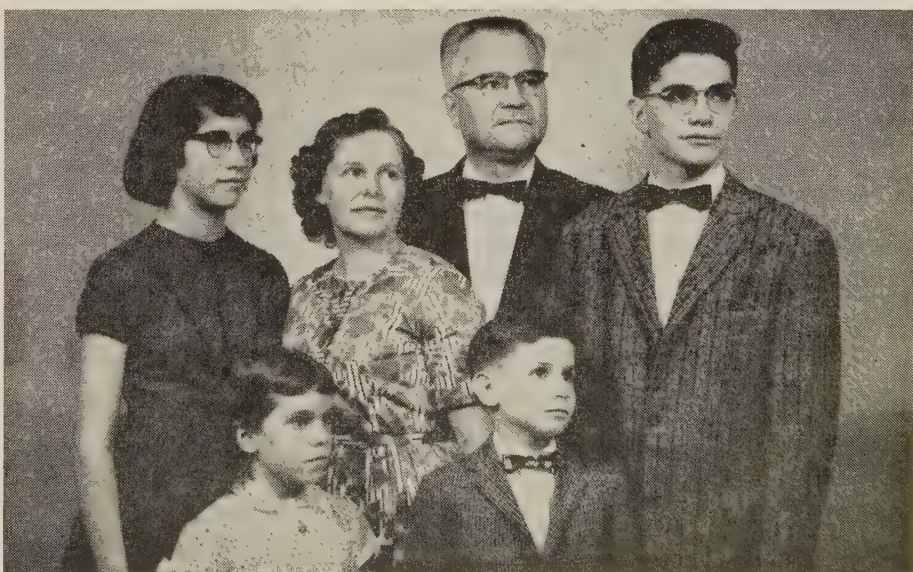
With the Lord

A cable reported that Rev. Joseph E. Nicholson, a missionary to Congo since 1922, went to be with the Lord on May 23 following a stroke. Further information will be given when received.

Miss Mable Best, retired missionary to Jordan, went to be with the Lord on May 25 in the Suppes Memorial Home, Glendale, Calif. She was in her ninety-third year.

The funeral service was held in Glendale, with Rev. Harold M. Frelich speaking. Rev. W. V. Yaggy and Rev. R. M. Chrisman also took part. A sister, Mrs. Althea Thompson, and a

Rev. and Mrs. Paul S. Davis and family, Thailand





Mrs. Fred Kiff, for sixty-three years a member of the Park Street Alliance Church, Peterborough, Ont., was honored on Mother's Day and presented with a bouquet by the pastor, Rev. John Thomson, on behalf of the congregation.

brother, Alfred L. Best, survive.

Miss Best went to Palestine in 1899 and served among the Arabs for thirty-seven years. Shortly before she died she related to friends in Glendale the circumstances surrounding her call to the mission field. We plan to print this story in our next issue.

Rev. William J. Foley, of Tucson, Ariz., went to be with the Lord on June 4. He was fifty-five years old. He had served as a missionary to Africa from 1929 to 1941, when he was forced to return to the homeland because of his health. He was pastor for five years in Eloy, Ariz., and then in 1946 started the Alliance church in Tucson, serving as pastor until April, 1960. Prior to his missionary service he was pastor in Fairmont, W. Va.

He is survived by his wife, Mabel, and a son, Rev. David W. Foley, pastor in Chico, Calif.

Mrs. R. Mills Gray in Meetings

Mrs. R. Mills Gray, evangelist of the Northeastern District, has been engaged in meetings in New Jersey, Texas, Oklahoma and Arkansas since the first of the year. Christians met God and unbelievers were saved.

This fall she will minister on Long Island and down the Eastern seaboard to Florida.

Mrs. Gray wishes to thank all who prayed for her during her long illness. God has given real victory through deep testings.

Testimonial for Missionary

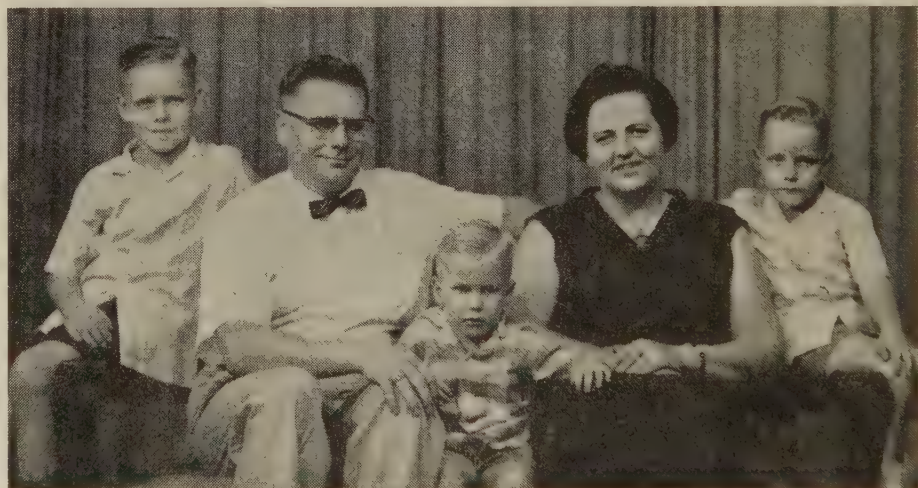
Members of the Waverly (N. Y.) Alliance Church and friends of Miss Harriet Beardslee, retired missionary to India, honored her on her eightieth birthday with a testimonial dinner held

THE ALLIANCE WITNESS could be a great blessing to those you meet this summer. Why not introduce it to your friends?

June 2. Rev. Willard C. May, pastor, presided, and Rev. Louis J. Isch, Sr., District Superintendent, was the speaker. Among others, two other retired missionaries, Mrs. Grace Stewart and Mrs. Minnie Fesmire, took part. Miss Hilda Davies, who has been director of the Women's Bible Training School in Khamgaon, India, where Miss Beardslee served so long, was also present and spoke.

In addition to tributes from the local congregation, messages were received from missionaries of the church: Rev. and Mrs. A. M. Sluyter, Peru; Rev. and Mrs. A. D. Gardner, Guinea; Miss Evelyn Holiday, Viet Nam; and from Rev. R. H. Smith, former chairman of the Mission in India and now serving in the Philippine Islands, and Rev. R. P. Chavan, president of the Marathi Alliance Church, India. Throughout her long missionary career (1911-1947) Miss Beardslee was known and loved by both missionaries and Indians as "Auntie." She was presented with a purse.

Three young people dedicated their lives to the Lord at the close of the program.



Rev. and Mrs. Marvin Martin and sons, Thailand

Sectional Bible and Missionary Conventions

SPRINGTOWN, PA. August 25-September 4. *Speakers:* Dr. Nathan Bailey, Rev. William E. Allen, Rev. Clifford H. Erickson, Rev. J. A. Parlman (Gabon), Rev. R. W. Tompkins (Thailand). Rev. L. M. Mechtly, music; Mrs. Helen Gardy, children.

For further information write to Rev. D. E. Anderson, R. D. 2, Coopersburg, Pa.

MILL CITY, PA. July 14-23. *Speakers:* Rev. Ralph Lithgow, Rev. R. B. Karcesky (New Guinea). Rev. Leland Mechtly, youth and music; Mrs. Gladys Klein, children.

For further information write to Rev. W. S. Corby, 1501 Wyoming Ave., Scranton 9, Pa.

SUNCREST, NEW BRIGHTON, PA. June 16-25. *Speakers:* Rev. Calvin J. Peters, Rev. R. B. Karcesky (New Guinea), Rev. R. W.

New Church in Massena, N. Y.

The Christian and Missionary Alliance Church in Massena, N. Y., was dedicated on June 4. Rev. L. W. Pippert, Home Secretary, was the speaker. Rev. L. J. Isch, Sr., superintendent of the Northeastern District, and Rev. Y. R. Kindberg, assistant, also took part with the pastor, Rev. Ralph N. Polding.

The church was started in 1955 by Rev. Stanley Goble, and two lots were purchased in 1957. Building was delayed, however, until June, 1960. When the foundation was completed five pastors in the area helped erect the arches and walls: Rev. Otto Schenk, Watertown; Rev. Clement Hixenbaugh, East Rochester; Rev. Albert Webster, Oneida; Rev. Lester Luck, Deposit, and Rev. Thomas Hayes, Poughkeepsie.

The structure measures 72 x 40 feet and includes a five-room apartment for the pastor. The main auditorium seats 150 persons, and the full basement provides for Sunday school rooms. The complete cost, including the property, was \$30,000. This was possible because all the labor was donated by the people of the church.

(Continued on page 19)

Tompkins (Thailand). Lennart J. Sandbergh, music.

For further information write to Rev. Daniel Andresen, 494 College Ave., Beaver, Pa.

EDINBORO, PA. August 4-13. *Speakers:* Dr. Harold W. Boon, Rev. Don J. Kenyon, Rev. H. J. Sutton, Rev. F. Paul Henry, Rev. H. L. Kennedy (Mali). Rev. Ben Jenkins, music.

For further information write to Rev. E. C. Docherty, 559 E. Main St., Corry, Pa.

OLD ORCHARD, ME. July 24-30. *Speakers:* Rev. Laurence J. Pyne, Rev. J. A. Parlman (Gabon). *Music:* Mr. and Mrs. Carl I. Gough, Gerald Palmquist.

For further information write to Rev. Stanley B. Harding, 1311 Washington St., Portland 5, Me.

Sunday

ROMANS 6:1-10 (verse 6).

When we come to the great conflict with inbred sin we find . . . that the cross has made provision not only for our justification but for our sanctification too. We do not have to fight alone the demon of depravity in our own hearts and slowly build up out of the wreckage of the past a holy character. But we find that the old man as well as his old deeds was crucified with Him, and that it is our privilege to lay off the nature of self and sin and put on the very nature and life of Christ Himself "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—A. B. SIMPSON.

Monday

PHILIPPIANS 3:7-16 (verse 10b).

As the process of grace goes deeper and reveals to us yet undiscovered depths of corruption, we shall find that the cross is deeper still and that with every new revelation we may continue to put off "the old man with his deeds" and to put on the Lord Jesus in a loftier resurrection life, as step by step we come to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).—A. B. SIMPSON.

Tuesday

ACTS 1:4-14 (verse 14).

Our Lord Himself lived perfectly in the will of God, yet He found it necessary to spend nights in prayer. And shall we poor failing mortals casually snatch from heaven the power that others gained only by fervent and importunate intercession? It is true that our Father in heaven giveth and upbraideth not, but He keeps His choicest blessings for those who really press through, and who will not stop at the Gilgal of a mild, average experience.—VANCE HAVNER.

Wednesday

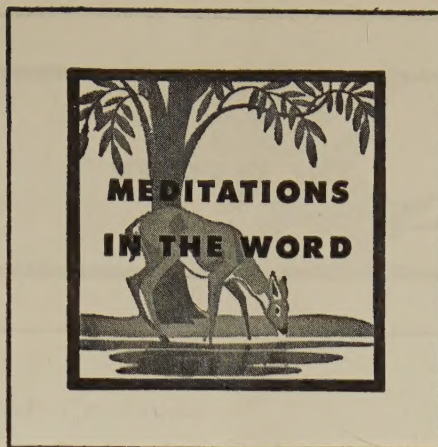
PSALM 16 (verse 11b).

*Show me Thy face—I shall forget
The weary days of yore;
The fretting ghosts of vain regret
Shall haunt my soul no more.
All doubts and fears for future years,
In quiet trust subside;
And naught but blest content and calm,
Within my breast abide.*—SELECTED.

Thursday

PHILIPPIANS 2:5-16 (verse 7).

It was in His sacrificial love for men that the perfection of Christ's character shone forth, even more than in His righteous treatment of them. Christ Jesus never pampered or pleased Himself. He did not stop short with self-emptying and self-humbling, costly as they were, but kept on giving Himself, even unto death, yea, the death of the cross. . . . The God-Man, pouring out His soul unto death in sacrificial love, is the perfect Pattern. And He said, "This is my commandment, That ye love one another, as I have loved you" (John 15:12).—HERALD OF HIS COMING.



Edited by EDITH M. BEYERLE

Friday

2 CHRONICLES 15:8-19 (verse 17b).

It is the heart of the believer in which God is most interested. To be sure, He has His eye upon the work, too, but the heart that seeks Him and puts Him first in all its deliberations, decisions, attitudes and affections receives the principal attention of the Lord. Believers may, and do, make mistakes, sometimes serious ones, but if the heart is found hungering for God and seeking Him first, God takes notice and acts accordingly.—PAMEL.

Saturday

1 CORINTHIANS 2:9-16 (verse 14).

No one can so well explain the meaning of words as he who wrote them. Tennyson could best explain some of his deeper references in "In Memoriam." If, then, you wish to read the Bible as you should, make much of the Holy Ghost who inspired it through holy men. As you open the Book lift up your heart and say, "Open thou mine eyes, that I may behold wondrous things out of thy law." "Speak, Lord; for thy servant heareth."—F. B. MEYER.

Sunday

ISAIAH 28:16-29 (verse 28).

The farmer does not gather timothy and blue grass, and break it with a heavy machine. But he takes great pains with the wheat. So God takes great pains with those who are to be of much use to Him. There is a nature in them that needs this discipline. Don't wonder if the bread corn is treated with the wise, discriminating care that will fit it for food. He knows the way He is taking, and there is infinite tenderness in the oversight He gives.—A. B. SIMPSON.

Monday

HOSEA 10:1-12 (verse 12).

If in every church united, effectual prayer were regarded one of the chief purposes for which they were banded together, the highest exercise of their power as a church; if in the Church universal the coming of the kingdom, the coming of the King Himself, first in the mighty outpouring of His Holy Spirit, then in His own glorious Person, were really matters of unceasing, united crying to God—oh, who can say

what blessing might come to and through those who thus agreed to prove God in the fulfillment of His promise!—ANDREW MURRAY.

Tuesday

EXODUS 2:1-10 (verse 8).

The faith which surrenders its earthly treasures to God, in confidence of His care, is generally rewarded and vindicated by receiving them back again, glorified and sanctified by the altar on which they have been laid. Jochebed clasped her recovered darling to her bosom with a deeper gladness and held him by a surer title when Miriam brought him back as the princess' charge than ever before.—ALEXANDER MACLAREN.

Wednesday

PSALM 27 (verse 8).

*Show me Thy face—the heaviest cross
Will then seem light to bear;
There will be gain in every loss,
And peace with every care.
With such light feet the years will fleet,
Life seem as brief as blest,
Till I have laid my burden down
And entered into rest.*—SELECTED.

Thursday

MATTHEW 14:22-36 (verse 27).

The disciples on that stormy sea of Galilee were terrorized by what they saw coming to them through the dark. But the Master's prompt identification of Himself shifted the emphasis of the scene completely. It is ever His way. "It is I; be not afraid." He takes charge, assumes the burden, utters reassuring words and turns distraction and panic into quiet, trustful thought about Himself.—PHILIP E. HOWARD.

Friday

DANIEL 2:16-30 (verse 22).

"God is light" (1 John 1:5) and light dwells with Him, to be diffused into the new life of the child of God. There is no darkness in God whatsoever, but He does know what is in the darkness although He has no fellowship with its works. The closer one lives to God the more will he, too, discern the works of darkness and discerning them be able to avoid them. We are to "walk in the light" and have "no fellowship with the . . . works of darkness."—PAMEL.

Saturday

LUKE 3:1-9 (verse 9).

A denial of self is no mere severing of this or that indulgence, but putting the axe of the cross to the very root of the tree of self. God says, Cut the tree down—not merely trim it back. All self-righteousness, self-esteem, self-vindication, self-glory and fatal self-pity—these and ten thousand other manifestations are but the fleshy foliage, the myriad branchings of that deeply rooted tree of self. To trim it back only means that the very life of self is thrown back into other more rugged roots, to develop the Pharisee into a more vigorous tree.—L. E. MAXWELL.

July 2, 1961

LESSON TEXT—

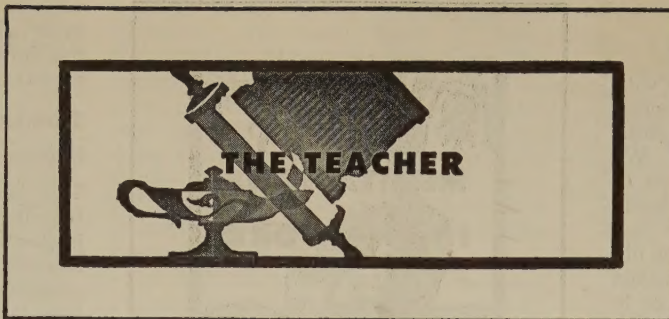
Luke 1:26-31; 2:41-49;
John 19:25-27

GOLDEN TEXT—

Luke 1:46-48

DEVOTIONAL READING—

Psalm 118:21-29



By Harold J. Sutton

July 9, 1961

LESSON TEXT—

John 1:35-42; Matthew 4:
18-20; John 6:8, 9; 12:20-22

GOLDEN TEXT—

Matthew 4:19

DEVOTIONAL READING—

2 Corinthians 5:11-20

Mary, the Mother of Jesus

This quarter's lessons carry the caption: "Personalities of the New Testament." Mary, our Lord's mother, is first.

I. MOTHERHOOD'S AWAKENING (Luke 1:26-31).

The artless and unadorned account in the Gospel portrays (1) *a selection* (vv. 26-28). Locality seems of little concern. But not so with personalities. Watch the circle narrow: heaven, earth, Galilee, Nazareth, the house of David, Joseph, and finally, Mary. Such is the divine method. The reason we shall see. (2) *Sympathy* (vv. 30, 31). The angel indicated Mary's familiarity with Messianic prophecies. Mary was (a) "highly favoured." The mother of the world's Redeemer must be the best. God does not have respect to persons; He does respect character. *What* is more important than *who*. (b) Divinely overshadowed. "The Lord is with thee." This was prophetic, for Mary was to be the custodian of a more personal "Presence." (c) Immeasurably blessed. "Blessed art thou." Nazareth provided a setting that was not calculated to bless anyone. The times were bad, religion was at a low ebb, impurity and iniquity were everywhere; yet Mary was blessed of God. (3) *Sensitivity* (vv. 29, 34, 38). See Mary as a student of Scripture, stable in character, simple in her response and submissive in her consecration.

II. MOTHERHOOD'S AWARENESS (Luke 2:41-49).

In the Temple scene are *concept, consecration, commitment*. The Boy could never be the Child again. (1) Motherhood must *accept* this. The Temple sojourn changed everything. A new window had opened on a new world. The Boy had spoken of a Father to whose mission He was committed. He and this Father were one, and there were times when the door was shut to all others. (2) Motherhood must *delay* this. Her mission was to save Him for His mission. Hers was to throw about Him the protective mantle of a normal youthhood. Normalcy for Him, apart from her, would be impossible. The countryside was alive with stories. Capitalize on this youthful Protégé who was more and more a part of their lives and less and less a part of themselves? No! The perfect response of the Boy to the will of God meant correspondence to ordinary conditions. This Mary sought. Today may not drown tomorrow. The Man must wait for the Boy. (3) Motherhood must *resolve* this. How? By concern and thoughtfulness. Parents less wise would have admonished or argued. But the silence of Scripture indicates their silence. The thirty years at Nazareth—this was Mary's trust. Here was motherhood at its finest and best.

III. MOTHERHOOD'S AWE (John 19:25-27).

"There stood by the cross of Jesus his mother." Did ever nine words say more? Here (1) *motherhood is exemplified*. Mary had trudged the last, lone, painful mile. Shadows played across the face of One whose baby fingers had once played across her tender cheeks. Mary heard His words, saw His agony and felt His pain. This is motherhood. (2) *Motherhood is magnified*. We make no effort to put a halo around Mary. But there is something to be said for motherhood. Believe it: here is an accomplishment that ranks with the highest and best. "Infant hands take mighty hold on two hearts." (3) *Motherhood is glorified*. Women are preëminently mothers of men. This is their mightiest and noblest work. God give us mothers.

Andrew, a Fisher of Men

Andrew has been called the "Introducer to Christ." In the first three Gospels he appears only as a name. However, in John's Gospel Andrew is always a missionary.

I. ANDREW MADE THE GREAT PRESENTATION (John 1:35-40).

The Baptist had indicated the "Lamb of God" (v. 36), and two of his disciples "followed Jesus" (v. 37). Mark the questions of verse 38: "*What seek ye?*" Not "whom," but "what." Temporalities? Greatness? What are you looking for? Share your motivations. The Master never made it easy. A right start is everything. "*Where dwellest thou?*" He alone attracted them. The lodestone of our Lord's Person was the magnet that drew the discerning. Like corresponds to like; what is in us determines what is sought in Him. The test here was, as always, the supremacy of Jesus. Hear the Master's response: "Come and see" (v. 39). This remains the standing challenge of our holy religion. The Galilean never shuns an open mind or a seeking heart.

II. ANDREW BROUGHT HIS BROTHER (John 1:40, 41).

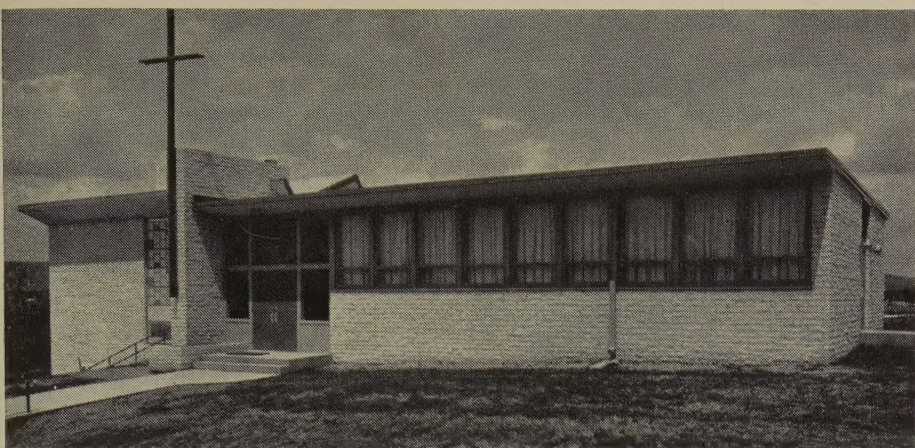
He began at the nearest point of contact and with what He had. The full heart must communicate. And no eloquence is needed to announce good news. "He brought him to Jesus" (John 1:42). This involved personal knowledge, an intelligent witness and a positive result. Andrew was the first home missionary. For this there is but one requirement: a willingness to say "We have found . . . the Christ." Home is at once the most neglected field and the most difficult place. He who can work here can work anywhere. Dragnet fishing inevitably secures the good and bad—and the catch is disappointing, numerically. But the personal touch of hook-and-line secures the catch and makes for satisfactory results. "He . . . findeth his own brother Simon, and . . . brought him to Jesus."

III. ANDREW DISCOVERED THE RESOURCES OF A BOY (John 6:8, 9).

Philip (v. 7) was willing to begin with a grand start. But Andrew, again, began at the point of nearest contact. The lad, the loaves, the fishes, and Jesus, were enough. A remarkable man, this. Reasoned the first disciple: Get the lad and his resources to Jesus and there will be a way. And so it proved. "There is a lad here" and a parent creates the climate of the formative years for God and good and grace. "There is a lad here" sighs a Sunday school teacher, and as she prays in faith and sows in hope revival comes. The lad is saved and reaches the mission field. "There is a lad here" senses the man in the pulpit. And the young, too, become trophies of grace and are built into the framework of the fellowship.

IV. ANDREW INTRODUCED STRANGERS TO JESUS (John 12:20-22).

Andrew's was the true pioneer spirit. Was Jesus present? Then there was someone or several to be presented to Him. Succeeding verses reveal that Jesus was exercised in spirit by the coming of these inquiring Greeks. They presaged the birth pangs of a coming harvest and the glory of a future gleanings. As the East had sent representatives to His cradle, the West now finds expression at His cross. To Andrew belonged the holy joy of humanly making possible our Lord's exaltation.



The new Alliance church in Camp Hill, Pa.

THE ALLIANCE FAMILY

(Continued from page 16)

Camp Hill Church Dedicated

The new Alliance church in Camp Hill, Pa., was dedicated on May 14 in a special afternoon service. Rev. Donald A. Miller, of Syracuse, N. Y., son of the pastor, Rev. Tracy C. Miller, brought the message.

The first Alliance service was held under the leadership of Mr. Miller, who had retired in October, 1957, with twenty persons present. Regular meetings followed in a rented hall, and a few months later (April, 1958) the church was organized. The missionary pledge that year amounted to \$2,350. After the church had purchased a lot for building, two other lots were donated and the building program began a year ago. The first unit of the planned church is valued at \$125,000.

The church has sixty-five members, with attendance averaging 150 at the Sunday worship service. Average attendance in the evening is seventy-five, and in Sunday school, 110. The current missionary pledge totals \$5,700.

Rev. J. W. McGarvey, District Superintendent, was in charge of the dedicatory service, with the pastor, Mr. Miller, Dr. H. M. Shuman, President-Emeritus, C. & M. A., and Rev. John Carew, of Harrisburg, taking part. Rev. John L. Stirzaker preached in the morning service on the dedication Sunday.

Professor Accepts Pastorate

Rev. Elmer R. Enlow, Associate Professor of Bible at Nyack Missionary College, has accepted the pastorate of the South Swansea Union Church, Swansea, Mass.

Cook Needed

The Alliance Home for the Aged in Carlisle, Pa., is in need of a cook. Interested persons should write to Rev. F. W. Henry, superintendent, 770 S. Hanover St., Carlisle, Pa., giving information, etc.

JUNE 28, 1961

I give myself to the eternal Christ, and in His eternity I find my own. In His service I am bound to Him, and the shortness of that life, whose limitations in any way shut me out from Him, becomes an inspiration, not a burden, to me.—PHILLIPS BROOKS.

Missionary Treasury

May 1961

General Fund	\$353,808.86
Missionary Specials	40,611.52

The income for May, as reported above, is a record for this particular month. This amount of almost \$354,000 exceeded the budget of \$330,000 for only the second time this year. For all of this we praise the Lord and express our thanks to our many faithful and sacrificial contributors.

Having come to the close of the Viet Nam Bible School appeal, the report of special giving for this project will not be continued. The total, \$215,288.53, given for this vital need in Viet Nam is the largest amount ever given for a special project in the Society.

Gifts for the month of May were covered by our receipt Nos. 44345-45719 and 3513-3616. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

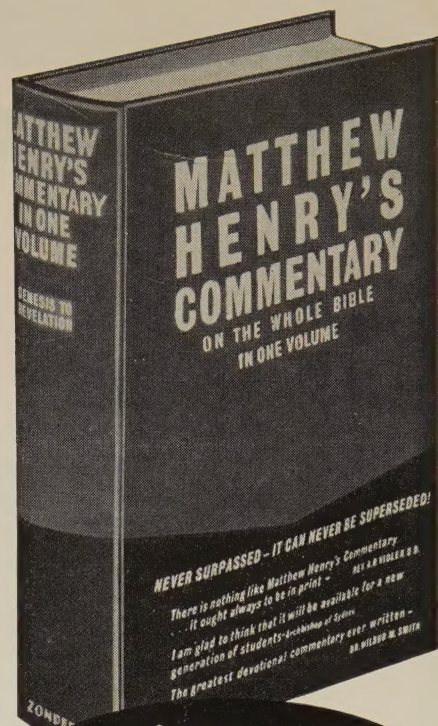
All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.



Our Cover

Sugar cane on a stick is the Cambodian equivalent of a lollipop and finds a ready sale. . . . The Christian churches in Cambodia show healthy progress in their goal of self-government and self-support.



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The Third Asia Conference

ZAMBOANGA, PHILIPPINE ISLANDS, JULY 15-20

FORTY-THREE delegates from Alliance churches in ten different countries will meet in Zamboanga City, Philippines, for the third Asia conference. Beginning Saturday morning, July 15, the conference will continue through Thursday, July 20. The program of worship services on Sunday is in the hands of the Philippine churches.

In general, two church officers represent each national church organization, and a Mission chairman represents each field. The Foreign Secretary of The Christian and Missionary Alliance, Rev. L. L. King, and the Area Secretary for the Far East, Rev. R. M. Chrisman, are delegates from the international headquarters in New York City. The president of the Evangelical Church of the Christian Alliance of Jordan, Rev. Albert Hashweh, and the president from Syria, Rev. Ibrahim Oueis, are attending as observers.

The first Asia conference met in Bangkok in 1955 and the second in Saigon in 1958. Delegates to the first conference became awakened to the indigenous church ideal as a glorious possibility rather than an irksome financial burden. They succeeded in inspiring the churches in their respective homelands with the vision so that the question three years later at Saigon was not how to maintain themselves but how to become true missionary churches.

Last year a South American conference convened in Huánuco, Peru. Rev. Florentino de Jesus, then president of The Christian and Missionary Alliance of the Philippines, was invited to brief the South American delegates on the Asia conferences. The Zamboanga gathering is being asked to consider a suggestion that delegates from Alliance churches in all parts of the world meet in such a conference. An association in fellowship among Alliance leaders from many nations would be a powerful means of lifting their eyes to behold the fields white unto harvest and attune their ears to hear the Lord of harvest calling them.

At the current assembly Christian fellowship in all its phases is the center of discussion. Particular consideration is given to the churches developing their missionary potential beyond the boundaries of their respective nations, as well as in unevangelized areas nearer home. The fellowship in missionary service is the greatest of all and is the common bond which provides the pulsating drive of all the churches which are part of The Christian and Missionary Alliance.

Such objectives cannot be reached by exhortation, example or human persuasion. It is the Holy Spirit who inaugurates the missionary operation as He did at Antioch. Pray that Zamboanga will become another Antioch, and that centers of missionary activity will multiply all over the world as a result of this conference.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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